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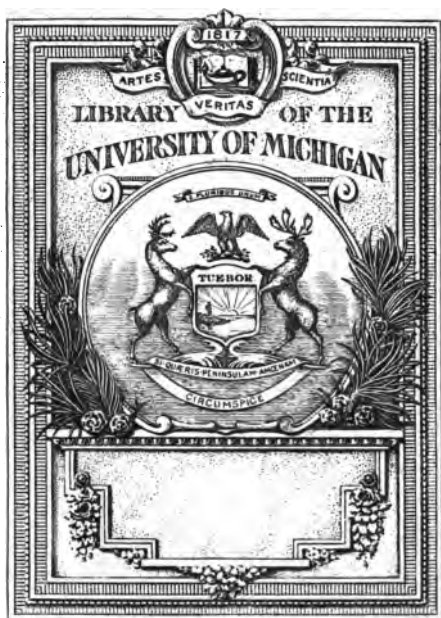
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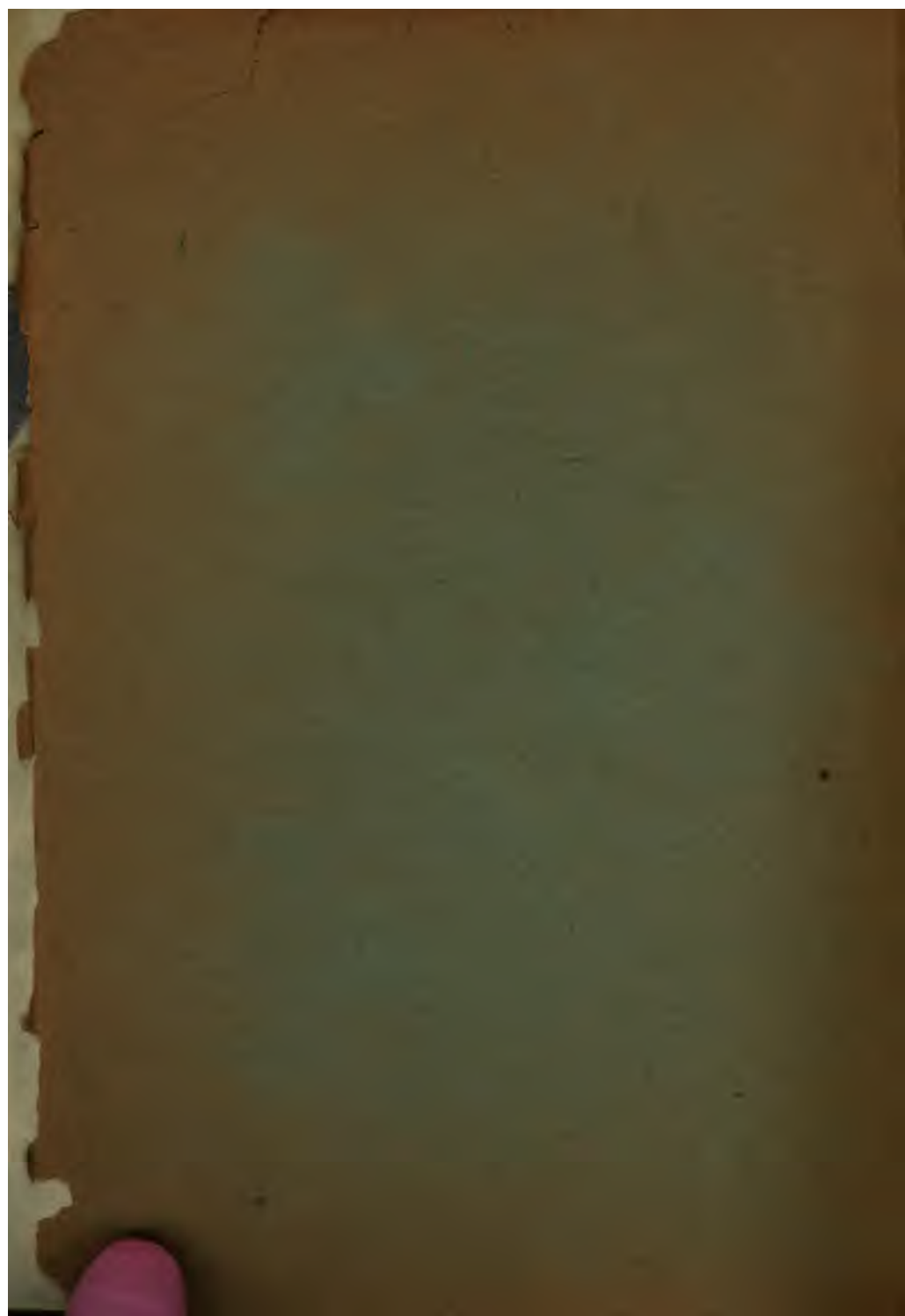
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STORAGE



Usefull Case of Conscience . . . cono.
Associations with Hereticks, pp. 36, 4to.
unb., *Edinb.*, 1649 *200 177* 8/6



A N
U S E F U L L C A S E
O F
C O N S C I E N C E
D I S C U S S E D
A N D
R E S O L V E D,

Concerning Associations and Confe-
deracies with Idolaters, Infidels,
Hereticks or any other known
Enemies of Truth and Godliness.

By Master GEORGE GILLESPIE, late
Minister at *Edinburgh*.

Whereunto is subjoyned a Letter, written by him to the Commissioners
of the Generall Assembly, in the time of his sicknesse: Together
with his Testimony unto this Truth, written two dayes
before his Death.

Printed at EDINBURGH, by the Heires of GEORGE
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Anno 1664.

2 Kings 5. 12. Jer. 29. 7. Rom. 12. 18. Such Covenants the *Venerians* have with the *Turke*, because of vicinity: Such Covenants also Christian Emperours of old, had sometimes with the *Pagani*. It was the breach of a civil Covenant of Peace with the *Turke*, that God punished so exemplarily in *Uladyslaus* King of *Hungary*. But if the civil Covenant be such a Covenant as the *Grecians* called *συμμεχία*, to joyn in military expeditions together, of this is the greatest debate and controversy among Writers; for my part, I hold it unlawfull with diverse good Writers; And I conceive that *Exod. 34.* God forbiddeth not only Religious Covenants with the *Canaanites*, but even civill Covenants, *vers. 12.* and conjugall Covenants, *vers. 16.* Which is also *Junius* his opinion in his *Analysis* upon that place. The reason for the unlawfulness of such confederacies are brought, 1. From the Law, *Exod. 23. 32.* and *34. 12, 15. Dent. 7. 2.* Yea God maketh this a principall stipulation and condition upon their part, while he is making a Covenant with them. *Exod. 34. 10, 12. Jud. 2. 1, 2.* and lest it should be thought that this is meant only of these seven Nations enumerate, *Dent. 7.* the same Law is interpret of four other Nations, 1 Kings 11. 1, 2. so that 'tis to be understood generally against confederacies with Idolaters and those of a false Religion: And the reason of the Law is Morall and perpetuall, *viz.* the danger of ensnaring the people of God; therefore they were forbidden to Covenant either with their gods, or with themselves; for a conjunction of Counsels, and familiar conversation (which are consequents of a Covenant) draweth in end to a fellowship in Religion. 2. From disallowed and condemned examples, as *Asa* his Covenant with *Benhadad*, 2 Chron. 16. to *vers. 10.* And *Ahaz*, his Covenant with the King of *Assyria*, 2 Kings 16. 7, 10. 2 Chron. 28. 16. to 23. And if it should be objected, these are but examples of Covenants with Idolatrous heathens, there is not the like reason to condemne confederacies and associations with wicked men of the same Religion; I answer. 1. It holds *a fortiori* against confederacies with such of the seed of *Jacob*, as had made desertion from true Religion, for *Grotius de jure belli & pacis lib. 2. Cap. 15. Numb. 9.* noteth, God would have such to be more abominated then heathens, and to be destroyed from among their people, *Dent. 13. 13.* besides this I addé. 2. We have in others

Strip-

See Vidor.
Brieg. in 7.
paralip. 25.
2. Also
Zepperus,
Pelargus,
Tarnovius,
ubi supra.
Lavarer in
2 Paralip.
25. & in E-
zek. 16, 26.
P. Martyr
Loc. Com.
Glas. 4. cap.
16. Numb.
23. & com-
ment. in 1
Reg. 15, 17.
&c. The
same thing
is holden
by Tostatus
in 3. Reg.
15. Quest.
24. Corn.
a Lapide in
3. Reg. 22,
3.

Scriptures examples, which meet with that case also; for *Ishobabath* confederacy with *Ahab*: 2 Chron. 18. 3. with Chron. 19. 2. and after with *Ahaziah*. 2 Chron. 20. 35. are condemned which made *Ishobabath* (although once relapsing into that sin) yet afterwards mend his fault; for he would not again joine with *Ahaziah*, when he sought that association the second time, 1 Kings 22. 49. So *Amaziah* having associate himself in an expedition with the *Israelites*; when God was not with them, did upon the Prophets admonition disjoine himself from them and take his hazard of their anger: 2 Chron. 25. 7, 8, 9, 10. *Lavater* upon the place applying that example, noteth this as one of the causes why the Christian Wars With the *Turke* had so ill successe, why saith he, consider what Souldiers were employed, this is the fruit of associations with the wicked. 3. These confederacies proceed from an evill heart of unbelief, as is manifest by the reasons which are brought against *Ahaz*, his League with *Benhadad*, 2 Chron. 16. 7, 8, 9. and by that which is said against the confederacy with the King of *Assyria*, *Isay*. 8. 12, 13. for as *Calvin* upon the place noteth; the unbelievers among the people considering their own inability for managing so great a War, thought it necessary to have a confederacy with the *Assyrians*; but this was from faithlesse feares, from want of faith to stay and rest upon God as sufficient. 4. If we must avoid fellowship and conversation with the sons of Belial, (except where naturall bonds or the necessity of a calling tyeth us) *Psal*. 6. 8. *Prov*. 9. 6. & 24. 1. 2 Cor. 6. 14, 15. & if we should account Gods enemies our enemies, *Psa*. 139. 21. then how can we joine with them, as confederates & associates; for by this means we shall have fellowship with them, and look on them as friends.

Now as to the Arguments which use to be brought for the contrary opinion, First it is objected that *Abraham* had a confederacy with *Ahor*, *Eseph*, and *Maure*; *Genesis* 14. 13. *Abraham* with *Abimelech*, *Genesis* 21. 27, 32. and *Isaac* with *Abimelech*, *Gen*. 26. *Isaac* with *Laban*, *Gen*. 31. 44. *Solomon* with *Hiram*. 1 Kings 5. 12. Answ. 1. It cannot be proved that these confederates of *Abraham*, *Isaac*, and *Solomon*, were either idolaters or wicked; *Laban* indeed was an idolater: But there are good interpreters who conceive that *Abrahams* three confederates feared

God; and that *Abimelech* also feared God, because he speaketh reverently of God, and ascribeth to God the blessing and prosperity of those Patriarchs.

It is presumed also that *Hiram* was a pious man, because of his Epistle to *Solomon*, 2 *Chron.* 2. 11, 12. however, 2. Those confederacies were civill, either for commerce or for peace and mutuall security that they should not wrong one another, as that with *Laban*, *Gen.* 31. 52. and with *Abimelech*, *Gen.* 26. 29. which kinde of confederacy is not controverted.

It is objected also that the *Maccabees* had a Covenant with the *Romans* and *Lacedemonians*, 1 *Adasco.* 8 and 12. 1, 2. *Ans.* 1. That Covenant is disallowed by many good Writers; yet it is observed from the Story that they had not the better, but the worse successe, nor the lesse but the more trouble following it. 2. The Story it self, 1 *Macc.* 1. 12. tells us that the first notion of a confederacy with the heathen in those times proceeded from the children of Belial in *Israel*. Lastly, it may be objected that persons discontented, and of broken fortunes were gathered to *David*; and that he received them, and became a Captaine unto them, 1 *Sam.* 22. 2. *Ans.* 1. Some think (and tis probable) they were such as were oppressed and wronged by *Sauls* tyranny, and were therefore in debt and discontented, and that *David* in receiving them was a type of *Christ* who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whoever they were, *David* took care that no prophane nor wicked person might be in his company, *Psal.* 101. yea, *Psal.* 34. 11. (which was penned at that same time when he departed from *Achish* and became Captain of those 400 men) he saith to them, *Come ye children hearken unto me, I will teach you the fear of the Lord.* 3. I shall bring a better Argument from *David*s example against the joyning with such associates in War as are known to be malignant and wicked. *Psal.* 118. 7. *The Lord taketh my part with them that help me, therefore I shall see my desire upon mine enemies,* *Psal.* 54. 4. *The Lord is with them that uphold my soul.* Upon this last place, both *Calvin* and *Gesnerus* observe, that although *David*s helpers were few and weak, yet God being in them, and with them, his confidence was that they should prove stronger then all the wicked; he intimateth also, that if he had not known that God was with his

(7)

his helpers, leading and inspiring them, he had looked for no help by them: 2 Chron. 25: 7, 8. That *David's* helpers in the War were looked upon as sincere, cordial, and stirred up of God, may further appear from 1 Chron. 12. where *David* joyneth with himself *fidos homines qui idem cum eo sentirent* saith *Ezra* on the place, *faithfull men of his own minde*: he addeth, that they were such as hated *Saul's* impiety and injustice, and loved *David's* vertue. *Viz. Strigelius* calls them, *fideles amicos, faithfull friends*. The text it self tells us, that diverse of them joyned themselves to *David* while hee was yet in distresse and shut up in *Zichlag*: vers. 1. (which was an Argument of sincerity): also, that some of *Benjamin* (*Saul's* own tribe) adjoyned themselves to *David*, and the Spirit came upon *Amasai*, who by a special Divine instinct spake to assure *David* of their sincerity, vers. 2. 16, 18. They also who joyned themselves with *David* after *Saul's* death, vers. 23. were not of a double heart, but of a perfect heart. vers. 33, 38. and they all agreed that the first great businesse to be undertaken, should be Religion, the bringing back of the Arke: 1 Chron. 13: 3, 4.

This point of the unlawfulness of confederacies with men of a false Religion is strangely misapplied by *Lutherans*, against confederacies with us, whom they call *Calvinists*: So argueth *Tarnovius Tract. de Fœderib.* But we may make a very good use of it: for as we ought to pray and endeavour that all who are Christs may be made one in him, so we ought to pray against and by all means avoide Fellowship, familiaritie, Marriages, and military confederacies with known wicked persons, and such as are of a false or heretical Religion. I shall branch forth this matter in five particulars, which God forbade to his people in reference to the *Canaanites* and other heathens which also (partly by parity of reason, partly by concluding more strongly) will militate against confederacies and conjunctions with such as under the profession of the Christian Religion do either maintain Heresies and dangerous Errors, or live a prophane and wicked life.

First, God forbade all Religious Covenants with such, and would not have his people to tolerate the Gods, images, altars, or groves of idolaters: *Exod. 23. 32.* and *34. 13.* *Deut. 7. 2.* *Judg. 2. 2.* And although the letter of the Law mention this in reference to the *Canaanites*, yet the best reformed Kings of *Israel* applied and

Secrel.
hist. lib. 5.
Cap. 10.

and executed this Law in taking away the groves and high places abused by the *Jewes* in their superstition: And what marvel? If such things were not to be tolerated in the *Canaanites*, much less in the *Jewes*. *Theodosius* is commanded for his suppressing and punishing Hereticks;

2. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, not in the land with them, *Exod.* 23. 33. lest one of them being familiar with an *Israelite*, might call him to a feast, and make him eat of things sacrificed to idols, *Exod.* 3. 15. Compare this with *Jud.* 1. 21. *Psal.* 106. 35. Now the Apostle layeth much more restraint upon us, from conversing, eating and drinking with a scandalous Christian, *1 Cor.* 5. 11. then with a *Pagan* or unbeliever *1 Cor.* 1. 27. There is a conversing and companying with wicked persons, which is our affliction, not our fault, that is when we cannot be rid of them, do what we can, *1 Cor.* 5. 10. which is an argument against separating and departing from a true Church, because of scandalous persons in it. The Apostle gives this check to such, go where they will, they shall finde scandalous persons all the world over. There is again a conversing and companying with wicked persons, which naturall and civill bonds, or near relations, or our calling tyeth us unto, as between husband and wife, parent and child, Pastor and People, Magistrate and those of his charge. But wittingly and willingly to converse and have fellowship either with hereticall or prophane persons, whether it be out of love to them and delight in them, or for our own interest or some worldly benefit this is certainly sinfull and inexcusable. If wee take care of our bodily safety, by flying the company of such as have the plague, yea if we take care of the safety of our beasts, and would not to our knowledge suffer a scabbed or rotten sheep to infect the rest, shall we not much more take care of our own and neighbours soules, by avoiding and warning others to avoide the fellowship of the ungodly, whereby spirituall infection comes. Remember it was but a kinde visit of *Iehosaphat* to *Ahab* which was the occasion of engaging him into a confederacy with that wicked man, *2 Chron.* 18. 2, 3.

3. God forbade conjugall Covenants or Marrying with them. *Exod.* 34. 16. *Deut.* 7. 3. The rule is the same against matching with

with other wicked persons, whether Idolaters or professing the same Religion with us. We need not of idolatry or any professed doctrinall differences in Religion between the Posterity of *Seth* and the Posterity of *Cain*, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joyned themselves in Marriage with the prophane, *Gen. 6. 1, 2, 3. Jehoram* Married not an heathen, but the Daughter of *Ahab*; but is marked, *hee did evil*, as did the house of *Ahab*; And what is the reason given for this? For the Daughter of *Ahab* was his wife, *2 Kings 8. 18.* and by and by, *vers. 27.* the like is marked of *Ahaziah* the son of *Jehoram*, *why did evil in the sight of the Lord as did the house of Ahab, for he was the son in Law of the house of Ahab.* The apostle *Peter* supposeth that Christians Martie such as are heires together of the grace of life. *1 Peter 3. 7.* See also, *Prov. 31. 30.*

4. God forbade his people to make with the Canaanites *foedus deditionis* or *subactionis*, (or as other speak) *pactum liberatorium*; he would have his people shew no mercy to those whom he had destinate to destruction, *Deut. 7. 2.* Herein *Ahab* sinned, making a brotherly Covenant of friendship with *Benhadad*, when God had delivered him into his hand, *1 Kings 20. 32, 33, 34.* So in all Christian commonwealths, the Magistrate Gods viceregent ought to cut off such evil doers as Gods word appointeth to be cut off, *Dauids* sparing of *Jonab* and *Shimei*, being partly necessitate thereto, partly induced by political reasons, (whereof he repented when he was dying, nor could his conscience be at ease till he left a charge upon *Solomon* for executing justice upon both *Jonab* and *Shimei*, *1 Kings 2. 26, 28, 29.*) are no good presidents or warrands to Christian Magistrates to neglect the executing of justice. 'Tis a better president which *David* resolveth, upon more deliberately, *Psal. 101. 8. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the Lord.* Mark this all, of what degree or quality soever, without respect of persons, and that early and without delay. Lastly, and even *Jonab* himself was so far punished by *David*, that he was cast out of his place and command, *2 Sam. 19. 13. and 20. 4.* *igitur* *hinc*

5. The Law is also to be applied against civill Covenants, not of Peace, or of commerce, but of Warre; that is a League offensive and defensive, wherein wee associate our selves with idolaters, infidels, hereticks, or any other known enemies of Truth or Godli-

ness, so as to have the same friends or enemies. A Covenant of Peace or comerce with such may happen to be unlawfull, in respect of some circumstances, as when Peace is given to those Rebels, Murderers, Incendiaries in the Kingdome, who by the Law of God ought to be destroyed by the hand of Justice, or when comerce with idolaters is so abused, as to furnish them with the things that they are known to make use of in their idolatry. But as for *συμπάρεα*, a confederacy engaging us into a War with such associates, 'tis absolutely and in its own nature unlawfull; and I finde it condemned by good Writers, both of the Popish party, of the *Lutheran* party and of the orthodoxe party. Some of all these are before cited, what holiness God required in the Armies of *Israel*, see *Deut.* 23. 9. 11, 12, 13, 14. We may well argue as *Isidorus Pelusota* doth, *lib.* 3. Epist. 14. If the Law was so severe against such uncleanneses as were not voluntary, how much lesse would God suffer such as did voluntarily and wickedly defile themselves. 'Tis marked as a part of *Abimelechs* sin, *Jud.* 9. 4. that he hired *vaine and light persons which followed him*. God would have *Amaziah* to dismisse an hundred thousand men of *Israel* being already with him in a body, and told him he should fall before the enemy if these went with him, because God was not with them, *2 Chron.* 25. 7. &c. If they had not yet been gathered into a body, it had been much to abstain from gathering them, upon the Prophets admonition; but this is much more, that he sends them away after they are in a body, and takes his hazard of all the hurt that so many enraged Souldiers could do to him or his people, and indeed they did much hurt in going back, *vers.* 13. yet God rewarded *Amaziah's* obedience with a great Victory. In the last age shortly, after the begun Reformation in *Germany*, this case of conscience concerning the unlawfulness of such confederacies was much looked at. The City of *Strasbourg*, Anno, 1529. made a defensive League with *Zurik*, *Berne*, and *Basil*, *Qui & vicini erant, & dogmate magis conveniebant* saith *Sleiden*, they were not onely neighbours, but of the same Faith and Religion, therefore they made a confederacy with them, About two yeares after the Elector of *Saxony* refused to take into confederacy those *Helvetians*, because although they were powerfull, and might be very helpfull to him, yet they differing in Religion,

Sleid. comment. lib. 7. pag. 106.

Ibid. lib. 8. pag. 127. de Helvetiis in foedus recipiendis,

gion, concerning the Article of the Lords Supper, he said, he durst not joyne with them as confederates, lest such sad things might befall him, as the Scripture testifieth to have befallen those who for their help or defence took any assistance they could get.

quod civi-
rates valde
cupiebant,
Saxo per
Legatos re-
sponder,
quoniam
de corna

Dom. diversum sequantur dogma non sibi licere societatem cum ipsa illam coiri: quanti sit ipsorum conjunctio, propter vires atque potentiam, non se quidem lateat, sed eo sibi minime respiciendum esse, ne tunc inde sequatur exitus, quod his accidisse Scriptura testatur qui mutandi sui causa, cuiusque modi praesidiis usi fuissent. Vide etiam pag. 133. Quod si Zuingliani faterentur errorem atque deficerent, comprehendi etiam in hac pace, sin minus, tum deferendos, nec auxilii quicquam eis communicandum, neque foedus ullum cum ipsis faciendum esse. Et infra lib. 9 pag. 156. Et recipiendos esse placet in hoc foedus (Sinalcaldicum) qui velint atque cupiant, modo Doctrinam Augusti propositam in Communitas proficiantur & forem communem subeant.

The rule was good in *these*, although in that particular case misapplied. The very heathens had a notion of the unlawfulness of confederacies with wicked men, for as *Victorinus Strigelius* on *2 Chron. 25.* noteth out of *Aeschylus* his Tragedi entituled *Seven to Thebe*, *Amphiarans* a wise and vertuous man was therefore swallowed up in the earth with seven men and seven horses, because he had associate himself with *Tydeus*, *Capaneus*, and other impious Commanders marching to the siege of *Thebes*. Lastly take this reason for further confirmation, as we must do all to the glory of God, so we must not make Wars to our selves but to the Lord; hence *the book of the Wars of the Lord*. Numb. 21. 14. and *the battell is not ours, but the Lords*. 1 Sam. 25. 28. 2 Chron. 20. 15. Now how shall we imploy them that hate the Lord, to help the Lord? or how shall the enemies of his glory do for his glory? Shall Rebels and Traitors be taken to fight in the Kings Wars? Offer it to thy Governour, as it is said, *Mal. 1.* see if he would take this well.

As for the Objections from Scripture, they are before answered. There are many other exceptions of mens corrupt reason, which yet may be easily taken off, if we will receive Scripture light. That very case of *Jehosaphats* confederacy with *Abab*, taketh off many of them; for although 1. *Jehosaphat* was a good man and continued so after that association, not drawn away into idolatry, nor infected with *Ababs* Religion, but only assisting him in a civill businessse. 2. *Abab* lived in the Church of *Israel*, which was still a Church, although greatly corrupted, and he was no professed hater of God (only he had professed to hate

Micaiah the man of God) yet lately before this he appeared very penitent, and some think *Jehosaphat* now judged charitably of *Ahab*, because of that great humiliation and repentance of his, which God did accept, so far, as to reward it with a temporary sparing mercy, 1 Kings 22. at the end. Then follows immediately Chap. 22. *Jehosaphat's* association with him. Although *Jehosaphat* was also joined in affinity with *Ahab*, *Ahab's* daughter being married to his son. 3. The enemy was the King of Syria, and *Jehosaphat* doth not joine with a wicked man against any of Gods people, but against the infidell Syrians; even as *Amaziah* was beginning to joine with those of the ten Tribes against the *Edomites*, 4. The cause seems to have been good, as *Cathusian* on 1 Kings 22. 3. and *Locarius* upon 1 Chron. 19. 2. note, For *Ramoth Gilead* was a City of refuge, pertaining to the *Levites* in the Tribe of *Gad*, and should have been restored by the King of Syria to *Ahab*, according to their Covenant, 1 Kings 20. 34. *Daneys* brings that same example of *Ahab's* going up against *Ramoth Gilead*, to prove that tis unjust to make War against those who have broken Covenant with us. 5. *Jehosaphat's* manner of proceeding was pious in this respect, that he said to *Ahab*, enquire I pray thee of the Word of the Lord to day, and again, is there not here a prophet of the Lord besides; he enquired farther, and seeks all the light he could there have in point of conscience from Prophets of the Lord, which makes it probable that those 400 Prophets did not professe, or were not known to *Jehosaphat* to be Prophets of *Baal*; but were lookt upon as Prophets of the Lord, as *Cajetan* thinketh. Therefore they answer also in the name of the Lord, the Lord shall deliver it. 'Tis not likely that *Jehosaphat* would desire the Prophets of *Baal* to be consulted, or that he would hearken to them more than to the Prophet of the Lord *Micaiah*, yet in this he failed extremely, that he had too far engaged himself to *Ahab*, before the enquiring at the Word of the Lord. How ever, it seems, he was by this enquiring seeking a fair way to come off again. 6. *Jehosaphat's* end was good, *Minty* on 1 Kings 22. thinks *Jehosaphat* entered into this confederacy with *Ahab*, for the peace and safety of his Kingdom, and to prevent a new War between *Judah* and *Israel*, such a had been between *Aha* his father, and *Baasha* King of *Israel*, for which

end

ple of *Amaziah* and 100000. men of *Israel* with him of which before. If furthermore objection be made, that we must be gentle and patient towards all, and in meeknesse instruct those that oppose themselves, 2 *Tim.* 2. 24. 25. *Ans.* 1. Yet he bids us turne away from the wicked, *Ibid.* *Ch.* 3. 5. We ought in meeknesse to instruct even him that is excommunicat, 2 *Thess.* 3. 15. yet we are there warned, *vers.* 14. to have no company with him. 2. The Angel of the Church at *Ephesus*, is at once commended, both for his patience, and that he could not bear them which were evill.

I shall adde five distinctions which will take off all other objections that I have yet met with. 1. Distinguish between a confederacy which is more discrete and discriminative, and a confederacy which is more unitive. And here is the reason why Covenants of peace and commerce even with Infidels and wicked persons are allowed, yet military associations with such, disallowed: for the former keeps them and us still divided as two: the latter unites us and them, as one, and imbodyeth us together with them: for *Thucydides* defines *συμμεχία*, to be such a Covenant as makes us and our confederates to have the same friends and enemies, and tis mentioned by Writers as a further degree of Union then *παισιμα* or Covenants of peace. 2. Distinguish between endeavour of duty and the perfection of the thing: which answers that exception, *O then, we must have an Army all of Saints*, (it should bee said, *without any known wicked person in it*,) Now even as tis our duty to endeavour a purging of the Church from wicked and scandalous persons, yet when we have done all we can, the Lords field shall not be perfectly purged from tares till the end of the world, *Mat.* 13. So when we have done all that ever we can to avoid wicked persons in an expedition, yet we cannot be rid of them all; but we must use our utmost endeavours, that we may be able to say, tis our affliction, not our fault. 3. Distinguish between some particular wicked persons, here and there mixing themselves with us, and between a wicked faction and malignant party: The former should be avoided as much as is possible: but much more a conjunction with a wicked faction. *David* would by no meanes meet and consult with the *Kahal meremim*, the Assembly of Malignants; neither did he only shunne to meet and

con-

Kekerm.
de Repub.
Spart. disp.
4. lib. 2.
Cap. 20.

consult with *vaine persons*, who openly shew and bewray themselves; but even with *dissemblers*, or (as the *Chaldee*) with those that *hide themselves that they may do evil*. Psal. 26. 4, 6. We can know better how to do with a whole field of tares in which is no wheat, then we can do with tares growing here and there among the wheat. 4. Distinguish between such a fellowship with some wicked persons, as is necessary (which is the case of those that are Married, and of Parents and Children) or unavoidable, (which is the case of those, whose lot is to cohabite in one Towne, or in one Family) in a case of necessity travelling or sayling together; Distinguish, I say, between these and an elective or voluntary fellowship with wicked men, when love to them, or our own benefite draweth us thereunto. We neither loose naturall bonds, nor require impossibilities, but that we keep our selves pure by not choosing or consenting to such fellowship.] 5. Distinguish between Infidels, Hereticks, wicked Persons repenting, and those who go on in their trespass: what ever men have been, yet as soone as the signes of repentance and new fruits appear in them, we are ready to receive them into favour and fellowship: Then indeed the Wolfe shall dwell with the Lamb; and the Cow and the Bear shall feed, their young ones shall lye downe together, meaning such as were Wolves, Leopards, Beares, and now begin to change their nature: not so with the obstinate, contumacious and impenitent, who still remain Wolves, &c.

Let us now, 1. Examine our selves, whether there be so much tenderesse of conscience in us; as to close with those Scripture Truths, or whether we are still in a way of consulting with flesh and blood. 2. Be humbled for former miscarriages and fallings in these particulars, and for not walking accurately according to these Scripture Rules. 3. Beware for the future: remember and apply these Rules when we have to do with the practise of them. And that I may drive home this naile to the head, I adde (beside what was said before) these Reasons and Motives: First, tis a great judgement when God *mingleth a perverse Spirit* in the midst of a people. *Isay* 19. 14. Shall we then make that a voluntary act of our own, which the Word mentioneth as a dreadfull judgement? With this spirituall judgement is oftentimes joyned a temporall judgement as *2 Chron.* 16. 9. and *20.* 37. and *28.* 20. so *Hes.* 5. 13-7. 8.

9, 8. compared with *Hof. 2. 8, 9.* where their judgement; Room-
 deck forth their sins by an Echo: The *Children* paraphrase in the
 place last cited saith, *The house of Israel is destroyed in the hands*
of the people whom they hated. Secondly, remember who followed
 upon Gods people mingling themselves with the heathen: *Psal.*
126. 35. They were mingled among the heathen and learned their
works. *Hof. 5. 8.* Ephraim hath mixed himself among the peo-
 ple; that is, by making confederacies with the heathen; (as *Lu-*
ther expounds the place) and by seeking their help and assistance,
Hof. 5. 13. But what follows, *Ephraim is a cake national;* hot
 and overbaken in the one side; but cold and raw in the upper
 side. This will prove the fruit of such confederacies and soci-
 eties, so makes us jealous for some earthly to be unanctified, but
 cold and cold in the things of God; as the two were, without
 neither side; and others with the upper side. Wisdom is in mix-
 ing our selves with the wicked; we shall through Gods mercy be
 like a cake turned; That heat and zeal which was before down-
 ward, shall now be upward; heavenward, Godward, as it be
 also remembered, how both *Isaiah* 12. *King* 6. 20. and *Isaiah*
himself 40. *Cherubim* 10. (although goddly) were shown his
 other great sins upon occasion of these associations with the ene-
 mies of God and his people: it is sin will certainly destroy us in
 other sins. It is well said by *Caban* upon *Exod. 10. 20.* that as we
 are too prone of our selves to wickedness, so when we enter into
 confederacies with wicked men, we are but seeking new con-
 taminations, and as it were a bellows to blow up our own corruptions;
 as wine being mixed with water doth lose its spirit; and white being
 mixed with black, loseth much of its whiteness: so the people
 of God, if once mixed with wicked enemies, shall certainly lose
 of their purity and integrity. Thirdly, as these unlawfull conse-
 deracies draw us both into great judgements and great sins, so
 into a great stupidity and stupidity under these great plagues and
 sins, which will make the state of such to be yet worse, *Hof. 7. 9.*
 after *Ephraim* mixing himself among the people, is added,
Strangers have despised his strength, and he is weak to do; yet great
hairs are laid upon him, yet he knoweth not: although
 his confederates have distressed him, and his strength enfeebled him,
 and although there may be observed in him diverse signs of a
 de-

decaying dying condition, yet he knowes it not, nor takes it to heart; The same thing is insisted upon *vers. 11. Ephraim also is like a silly Dove without heart; They call to Egypt, they go up to Assyria.* He is as voide of understanding as a silly Dove, whose nest being spoiled, and *her young one taken from her* (which the Chaldee paraphrase addeth for explications cause) yet she still returneth to those places where, and among those people by whom she hath been so spoiled; So *Israel* will still be meddling with those that have done him great hurt. Fourthly, wee finde that such confederacy or association either with idolaters or known impious persons, is seldome or never recorded in the Book of God, without a reproof, or some greater mark of Gods displeasure put upon it. If it were like the Polygamie of the Patriarchs, often mentioned and not reprov'd, it were the lesse marvell to hear it so much debated. But now when God hath purposely set so many Beacons upon those rocks, and Shelves that we may beware of them, O why shall we be so mad, as still to run upon them. It was reprov'd in the time of the Judges, *Judg. 2. 1, 2, 3.* It was reprov'd in the time of the Kings; *Ahabs* Covenant with *Benhadad*, *Asa's* Covenant with *Benhadad*, *Ahaz's* his confederacy with the *Assyrian*; *Jehosaphats* association, first with *Ahab*, then with *Ahaziah*; *Amaziass* association with those 100000. men of *Ephraim*, when God was not with them, all those are plainly disallowed and condemned. Moreover that reproof, *Jer. 2. 18.* *And now, what hast thou to do in the way of Egypt, to drink the waters of Sihor? Or what hast thou to do in the way of Assyria, to drink the waters of the river?* the Chaldee hath thus; *what have ye to do to associate with Pharaoh King of Egypt — And what have ye to do to make a Covenant with the Assyrian?* Again after the captivity, *Ezra 9.* the Jewes mingling of themselves with the heathen is lamented. Fifthly, the great and precious promises of God, may encourage us so, as we shall never say to the wicked, a confederacy: for upon condition of our avoiding all such confederacies and conjunctions, God promiseth never to break his Covenant with us, *Judg. 2. 1, 2.* and to receive us as his Sons and Daughters, *2 Cor. 6. 14, 16, 17, 18.* Sixthly, tis one of Gods great mercies which he hath Covenanted and promised, *I will purge out from among you the Rebels and them that transgresse against me, Ezek. 20. 38.*

Why should we then forsake our own mercy, and despise the counsell of God against our own soules? Seventhly, as it was in *Asha* his experience, 2 *Chron.* 16. 7, 8. so it hath been in our own, God hath done his greatest works for us, when we were most unmixed with such men.

There is another Objection, which at the writing hereof, I have met with: Tis *Dauids* confederacy and association both with *Abner*, 2 *Sam.* 3. 12, 13. and with *Amasa*, 2 *Sam.* 19. 13. whom according to agreement he made Generall of his Hoste, 2 *Sam.* 29. 4. although both of them had been *Dauids* enemies, and born Arms against him, *Abner* being also scandalous, both for his whoredome, 2 *Sam.* 3. 7, and his treachery against *Ishbosheth* in aspyring to the Crown (which is collected from his going in unto *Sauls* Concubine, as *Abfolom* did unto *Dauids* afterward) yea for that he had born Arms against *David*, when he knew that God had sworn to make *David* King, and so against the light of his conscience, 2 *Sam.* 3. 9. 18. Answ. 1. *Peter Martyr* commenting upon those places, disalloweth *Dauids* practise in both these cases: especially his League with *Abner*. Should we follow those two examples, not being allowed or commended in Scripture? or should we not rather avoid such confederacies, because of many examples thereof, plainly condemned in the Word of God? 2. Whatsoever may be conceived to be allowable or excusable in these examples of *David*, yet it cannot be applyed, except in like cases. When *David* covenanted with *Abner*, he was but King of *Judah*, *Abner* undertakes to bring about all *Israel* to him, and that he should make him reigne over all the Tribes, whereas otherwise there was no appearance of *Dauids* subduing of all the other Tribes; but by a long and bloody War. Again when *David* Covenanted and capitulated with *Amasa*, he was in a manner fled out of the Land for *Abfolom*, 2 *Sam.* 19. 9. and was forced to abide in the land of *Gilead* beyond *Jordan*, fearing also (as interpreters observe) that the men of *Judah* having strengthened *Jerusalem* and kept it with a garrison for *Abfolom* and having done so much in assisting *Abfolom* against *David*, should grow desperate in holding out against him, hoping for no mercy, therefore he is content to make *Amasa* Generall of his Army, upon condition that he would cause the men of *Judah* to bring him back to *Jerusalem*, which *Amasa* moves the men of *Judah* to doe;

2 *Sam.*

2 Sam. 19. 14. for it was done by his authority, as *Josephus* also writeth, nor could it be done without his authority, for *Absolem* and *Absiophel* being dead, *Amasa* had the whole power and sole headship of that Army and of all that faction that had followed *Absolem*. Now then let them that will plead for the lawfulness of confederacies with wicked persons from these examples of *David*, first make the case alike, that is, that the wicked one have power of an Army, and of a great part of the body of the Kingdome, to make them either continue in Rebellion and enmity or to come in and submit. Next let it be remembered that both *Abner* and *Amasa* did a great service, (which was most meritorious at the hands of men) for the good, peace, and safety of King and Kingdome, and they did it at that time also when *David* was but weak, and they had power enough to have continued a War against him. Which is a very rare case, and far different from the case of such as have done and are doing all that they can to pervert and mislead many thousands of the people of God, in stead of reducing many thousands to obedience; as *Abner* and *Amasa* did. 3. There are some other answers proper to the one case and the other. There is nothing in the Text to prove, that *David* made such a Covenant with *Abner*, as the Grecians call *συνεργον*, or that he Covenanted to make him Generall of his Army; (as afterwards he Covenanted with *Amasa*) for at that time he could have no colour of reason for casting *Joab* out of his place, as afterwards he had; Therefore I understand with *Sanctus* that the League which *Abner* sought from *David* was *Fœdus pacis*, a Covenant of peace. *Hierome* readeth, *fac mecum amicitias*, make friendship with me, for before, they had been enemies, So that this League is not of that kind which is chiefly controverted. As for *Amasa*, I shall not go about (as some have done) to excuse or extenuate his fault in joining with *Absolem*, as not being from any malice or wicked intention against *David* his Uncle; But there is some probability that *Amasa* was a penitent and hopeful man. Sure *David* had better hopes of him, then of *Joab*: And if it be true which *Josephus* writeth that before *David* sent *Zadock* and *Abiathar* to the men of *Jadab* and to *Amasa*, frequent messages came from them to the King, desiring to be received into his favour; however *Amasa* being so willing and ready to do so much for *David*, when hee might have done so much

Tostatus
in 2 Reg.
17. Quæst.
24.

Antiq. lib.
7. Cap. 10.

against him, *David* as he could not do his businesse without him; so he had some ground to hope well of him: considering withall that *Amasa* was not set upon this businesse by any offence or displeasure at the other party, as *Abner* was. 4. Even as this example, so far as concerneth the laying aside and casting off of *Isaiah* and not preferring his brother *Abishai* in his room (both of them being guilty of *Abners* blood. 2 *Sam.* 3. 30. and both of them being too hard for *David*) helpeth to strengthen that which I have been pleading for.

The point being now so fully cleared from Scripture, here is the lesse reason to argue contrariwise from humane examples in Christian States and Common wealthes. The Word of God must not stoupe to mens practises, but they to it. Yet even among those whose example is alledged for the contrary opinion, there want not instances for cautiousnesse and conscientiousnesse in choosing or refusing confederats: As namely among the *Helvetians* or *Switzers*. They of *Zurik* and *Berne*, when once reformed; renounced their League made before with the *French King*, for assisting him in his Wars, and resolved only to keep peace with him; but would not continue the League of *amitié*, or joyning with him in his Wars. And whatsoever were the old Leagues about 300 years ago, mutually binding those Cantons each to other, for aid and succour, and for the common defence of their Country, and for preservation of their particular Rights and Liberties, and for a way of deciding controversies and pleas between men of one canton, and of another, (which Leagues are recorded by those that write of that Common-wealth) yet after the Reformation of Religion, there was so much zeal on both sides, that it grew to a War between the Popish and the Protestant Cantons, wherein as the Popish side strengthened themselves by a confederacie with *Ferdinand* the Emperours Brother, so the Protestant side, *Zurik*, *Berne*, and *Basile* tred into a confederacy, first with the City of *Strasburgh*, and shortly thereafter with the *Landgräve* of *Hesse*, that thereby they might be strengthened and aided against the Popish Cantons. The differences in Religion put them to it to chooſe other confederates. Neverthelesse, I can easily admit what *Lavater* judiciously observeth upon *Ezek.* 16. 26, 27, 28, 29. that Covenants made before true Religion did shine among a people are

See M. F. acts and monuments vol. 2. pag. 86. 870. edit. 1589.

See the Estates Principallities & Empires of the world, translated by *Grimston* pag. 364. to 370.

Acts and monuments ubi supra, pag. 872. *Steid.* Com. lib. 7. pag. 106. 119. 120.

not to be rashly broken; even as the believing husband ought not to put away the unbelieving wife whom he married when himself also was an unbeliever, if she be willing still to abide with him. Whatsoever may be said for such Covenants, yet confederacies with enemies of true Religion, made after the light of Reformation, are altogether unexcusable.

Peradventure some have yet another Objection: this is an hard saying (say diverse Malignants) we are looked upon as enemies, if we come not in and take the Covenant; yet when we are come in and have taken the Covenant, we are still esteemed enemies to the Cause of God, and to his servants. *Answer*, This is just as if those traitors, Covenant-breakers, and other scandalous persons, from which the Apostle bids us turn away, *2 Tim. 3. 5.* had objected, if we have no forme of Godliness, we are looked upon as aliens, and such as are not to be numbred among Gods people, yet now when we have taken on a forme of Godliness, we are in no better esteem with *Paul*, but still he will have Christians to turne away from us: Yea, tis as if workers of iniquity living in the true Church, should object against Christ himself, if we pray not, if we hear not the Word, &c. we are not accepted; but rejected for the neglect of necessary duties, yet when we have prayed, heard, &c. we are told for all that, *Depart from me ye workers of iniquity. I never knew you.* Men must be judged according to their fruits, according to their words and works, and course of living; and if any who have taken the Covenant shew themselves in their words and actions to be still wicked enemies, our eyes must not be put out with their hand at the Covenant.

If any disaffected shall still insist and say; But why then are we received both to the Covenant and to the Sacrament, nay, why are we forced and compelled into the Covenant. *Answer*, 1: If any known malignant or complier with the rebels or with any enemy of this Cause hath been received either to the Covenant or Sacrament, without signes of Repentance for their former malignancy, and scandale (such signes of Repentance I mean, as men in Charity ought to be satisfied with) tis more then Ministers and Elderships can answer either to God or the Acts and constitutions of this Nationall Church. I trust all faithfull and conscientious Mi-

refusers have laboured to keep themselves pure in such things. Yea, the Generall Assembly hath ordained that known compliers with the rebels, and such as did procure protections from the enemy, or keep correspondence and intelligence with him, shall be suspended from the Lords Supper, till they manifest their Repentance before the Congregation. Now if any after signes and declaration of Repentance have turned again to their old wayes of malignancy, their iniquity be upon themselves, not upon us.

2. Men are no otherwise drawn or forced into the Covenant, then into other necessary duties. Nay: it ought not to be called a forcing or compelling. Are men forced to spare their neighbours life, because murder is severely punished? or are men compelled to be loyall: because traitors are exemplarily punished? There may and must be a willingnesse and firmnesse in the doing of the contrary duty; although great sins must not go away unpunished. Men are not compelled to vertue, because vice is punished, else vertue were not vertue. Those that refuse the Covenant, reproach it, or rail against it, ought to be looked upon as enemies to it, and dealt with accordingly: yet if any man were known to take the Covenant against his will, he were not to be received.

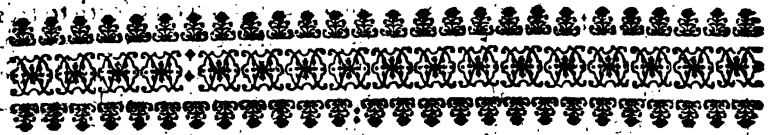
3. The two may well stand together; to censure the contempt or neglect of a duty; and withall to censure wickednesse in the person that hath taken up the practice of the duty. If any *Israhel* would not worship the true God, he was to be put to death, *2 Chron. 19. 13.* but withall, if; worshipping the true God, he was found to be a murtherer, an adulterer, &c. for this also he was to be put to death. The Generall Assembly of this Church hath appointed that such as after admonition continue in an usuall neglect of Prayer, and the Worship of God in their Families, shall be suspended from the Lords Supper, till they amend. Yet if any man shall be found to make Familie Worship a cloak to his swearing, drunkennesse, adultery or the like, must these scandalous sinnes be uncensured; because he hath taken upon him a forme of godlinesse? God forbid. 'Tis just so here, refusers of the Covenant and railers against it, are justly censured? but withall if wickednesse and malignancy be found in any that have taken the Covenant, their offences and censure is not to be extenuated, but to be aggravated.

I had been but very short in the handling of this Question if new
ob-

objections coming to my eares had not drawn mee forth to this length. And now I find one objection more. Some say, the arguments before brought from Scripture prove not the unlawfulness of confederacies and associations with Idolaters, Hereticks or prophane persons of the same Kingdom; but only with those of another Kingdome. Answ. 1. Then by the concession of those that make the objection, 'tis at least unlawfull to associate our selves with any of another Kingdome, who are of a false religion or wicked life. 2. If familiar fellowship even with the wicked of the same Kingdom be unlawfull, then is a military association with them unlawfull; for it cannot be without consulting, conferring, conversing frequently together. It were a prophane abusing and mocking of Scripture to say, that we are forbidden to converse familiarly with the ungodly of another Kingdom, but not with the ungodly of the same Kingdome, or that we are forbidden to marry with the ungodly of another Kingdome, but not with the ungodly of the same Kingdome; for what is this but to open a wide gate upon the one hand, while we seem to shut a narrow gate upon the other hand? 3. Were not those military associations, 2 *Chron.* 19. 2. and 25. 7, 8. condemned upon this reason, because the associats were ungodly, haters of the Lord, and because God was not with them. Now then à quatenus ad omne. The reason holds equally against associations with any of whom it can be truly said, they are ungodly, haters of the Lord, and God is not with them. 4. God would have the Camp of *Israel* altogether holy and clean, *Deut.* 23. 9. to 14. clean from whom? not so much from wicked heathens (there was not so much fear of that) as from wicked *Israelites*. 5. Saith now *David*, *I will early destroy all the wicked of the Land*, *Psal.* 101. 8. and, *Depart from me all ye workers of iniquity*, *Psal.* 6. 9. How can it then be imagined that he would make any of them his associats and helpers in War?

Amandus Rolanus Coment. in *Ezek.* 16. 26, 27, 28.

Qui Ecclesie forrationem, hoc est, idololatriam vel falsam doctrinam, & confederationes cum impijs reproberit, non est Hereticus; non est Schismaticus, non est ingratus adversus matrem Ecclesiam: Alioquin etiam Ezekiel cum Jeremiâ, aliisque Prophetis, fuisset Hereticus, aut Schismaticus, aut ingratus,



T O T H E
 R I G H T R E V E R E N D,
 The Commission of the
 G E N E R A L L A S S E M B L Y.

My very Reverend and dear Brethren,

Although the L O R D S hand detaineth me from attending Your meetings, yet as long as I can write or speak, I dar not be silent, nor conceal my thoughts of any sinfull and dangerous course in the publick proceedings. Having therefore heard of some morions and beginnings of compliyance with those who have been so deeply engaged in a War distructive to Religion, and the Liberties of the Kingdomes; I cannot but discharge my conscience in giving a Testimony against all such compliyance. I know, and am perswaded, that all the faithfull Witnesses that gave Testimony to the Thesis, that the late Engagement was contrary and distructive to the Covenant, will also give Testimony to the Appendix, That compliyance with any who have beene active in that Engagement is most sinfull and unlawfull. I am not able to expresse all the evils of that compliyance, they are so many; Sure I am, it were a hardening of the malignant Party, a wounding of the hearts of the Godly; a infinite wronging of those who from their affection to the Covenant and Cause of G O D have taken their life in their hand; A great scandal to our Brethren of *England*, who as they have been strengthened and encouraged by the hearing of the zeal and integrity of the well affected in this Kingdome, and how they opposed the late Engagement: So they would be as much scandalized to hear of a compliyance with malignants now. Yea, all that hear of it might justly stand amazed at us, and look on us as a people infatuated, that can take in our bosome the fiery Serpents that have stung us so sore.

But

But above all, that which would heighten this sin even to the heavens, is this. That it were not only a horrible backsliding, but a backsliding into that very sin which was specially pointed at, and punished by the prevalence of the malignant Party: G O D justly making them thornes and scourges who were taken in as Friends; without any real evidence or fruits of Repentance. Alas, shall we split twice upon the same Rock. yea, run upon it, when G O D hath set a Beacon on it; Shall we be so demented as to fall back into the same sin, which was engraven with great letters in our late judgement; Yea, I may say, shall wee thus out-face and out-dare the Almighty by protecting his and our enemies, when he is persecuting them, by making Peace and friendship with them when the anger of the L O R D is burning against them, by setting them on their feet, when G O D hath cast them down; Oh shall neither Judgements nor Deliverances make us wise; I must here apply to our present condition, the words of *Ezra*. *And after all this is come upon us for our evil deeds, and for our great trespasses, seeing that thou our G O D hast punished us lesse then our iniquities deserve, and hast given us such deliverance as this: Should we again break thy Commandements and joyne in affinity with the people of these abominations! Wouldest thou not be angry with us, till thou hast consumed us, so that there should be no remnant nor escaping? O happy Scotland if thou canst now improve aright and not abuse this golden opportunitie, but if thou wilt help the ungodly, and love them that hate the Lord, wrath upon wrath, and wo upon wo shall be upon thee from the Lord.*

This Testimony of a dying Man, (who expects to stand shortly before the Tribunall of Christ) I leave with you my Reverend Brethren, being confident of You through the L O R D, that ye will be no otherwise minded but that as Men of G O D, moved with the zeal of G O D, You will freely discharge Your consciences against every thing which You see lifting up it self against the Kingdome of the L O R D J E S U S: This shall be Your Peace and Comfort in Your latter end; Now the G O D of all Grace establish You, and direct You, and preserve You all blamelesse to the end, and bring others out of the snare that hanker after that complacency. So prayeth,

Your most affectionate Brother
to serve You in what I can
to my last.

GEORGE GILLESPIE

Kirkcaldie, September 8.

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The

The Testimony of Mr. George Gillespie against Association and Compliance with malignant enemies of the Truth and Godlinesse: Written two dayes before his death.

Seing now in all appearance the time of my dissolution is very near, although I have in my latter Will declared my minde of publick affaires, yet I have thought good to adde this further Testimony, that I esteem the malignant Party in these Kingdomes, the seed of the Serpent, enemies to Pietie, and Presbyteriall Government, (pretend what they will to the contrary) a generation that have not set, G O D before them. With the malignants are to be joyned the profane and scandalous, from all which, as also from heresies and errors, the Lord I trust is about to purge his Churches. I have often comforted my self (and still do) with the hopes of the Lords purging this polluted Land, surely the Lord hath begun and will carry on that great Work of mercy, and will purge out the Rebels: I know their will be alwayes a mixture of Hypocrites, but that cannot excuse the conniving at grosse and scandalous sinners. This purging Work which the Lord is about, very many have directly opposed and said by their deeds, we will not be purged nor refined, but we will be joyning and mixing our selves with these whom the Ministers preach against as malignant enemies to God and his Cause. But let him that is filthy, be filthy still, and let Wickedness be justified of her Children. I recommend to them that fear God, sadly and seriously to consider that the holy Scripture doth plainly hold forth. 1. That the helping of the enemies of God, or joyning and mingling with wicked men, is a sin highly displeasing. 2. That this sin hath ordinarily ensnared Gods People into diverse other sins. 3. That it hath been punished of God with grievous judgements. 4. That